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Fasti,¹ and B. Stech² have preferred "Priscus" as the proper form, although they admit the possibility of "Priscinus."

The problem can now be definitely solved by the evidence from an inscription first published in 1910. This inscription, which is an official record of certain grants to soldiers, gives, as the names of the consuls of 93, "Sex. Pompeio Collega. Q. Peducae Priscino."³ It is certain, therefore, that the second consul's name was not "Priscus" but "Priscinus."

There is then evidently an error in the reading of the *Agricola*, "Collega Priscoque"; and that error is an early one, for even E, the oldest manuscript and the source of all the rest, has this reading.⁴ It is an error easy to understand, since the dropping out of "in" leaves still a Roman cognomen, and one much more common than "Priscinus." Possibly the error is due to abbreviation; "Priscino" might have been written "Prisc."⁵

It might be claimed that, since the manuscripts are at one in the reading "Prisco," the mistake is not that of a copyist, but of the author, Tacitus. Under the circumstances, however, this seems unlikely. Priscinus, as consul ordinarius in 93, must have been a man of some note, with whom Tacitus may well have been acquainted. Tacitus himself was a man in high station at the time; he had been praetor not long before, and was soon to be consul. Moreover, the *Agricola* was written only five years after the consulship of Priscinus.

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A SEVENTEENTH-CENTURY PARODY OF CATULLUS 4

There has recently come into my possession a duodecimo vellum-bound volume from the library of the Rt. Rev. George W. Doane, bishop of New Jersey from 1832 to 1859. The title-page pictures two cavaliers paying homage to a pedestaled ass, and bears the title: *Laus Asini tertia parte auctior: cum aliis festivis opusculis. . . . Lugd. Batavorum, Ex Officina Elzeviriana. Anno MDCXXIX.* No author's name is given, but the catalogue of the British Museum (which lists four copies of this edition) assigns the book to Daniel Heinsius, beloved pupil of Scaliger, friend of

¹ *Fasti Consulares* (Bonn, 1909), p. 17.

² *Senatores Romani* (Leipzig, 1912), p. 63, No. 789. Rohden, *Prosopographia*, III, 96, Nos. 707 and 709, is quite uncertain.

³ *AE* (1910), 75, *Bulletin de la Société Archéol. d'Alexandrie* (1910), pp. 39 ff. See also Mitteis-Wilcken, *Papyrusurkunde*, I. Hist. Theil, II. Hälfte, Chrestomathie, pp. 546 ff., col. III, l. 7, and L. Cantarelli in *Bull. Commiss. Archéol. Comun.*, XXXVIII (1910), 340 ff.

⁴ See C. Annibaldi, *loc. cit.*

⁵ A good example is found in the case of this very man. *CIL*, XI, 6689, 20, gives: "Ampl. Coll. et Prisc. eos."

Johannes Dousa and Paulus Merula, and for half a century professor and librarian in the University of Leyden. It is attributed to Heinsius by the writers of the *Nouvelle Biographie Générale*¹ and the *Biographie Universelle*,² as well as by Foppens³—all evidently following the *Athenae Batavae*⁴ of Johannes Meursius, which includes the *Laus Asini* among the works of Heinsius.

The little book introduces the reader at once to the learned circle of the University of Leyden in the early seventeenth century. It is dedicated to Ewald Schrevel, professor of medicine, and to his colleague Adolph Vorst, son of the eminent physician Aelius-Everhard Vorst, and successor of his father as professor of botany and director of the Botanical Garden. Besides the satire which gives the book its name, and several shorter essays, the volume contains *epistolae*, one addressed *viro clarissimo Hugoni Grotio*, another *Dominico Baudio*, and seven pages of *iambi* to Baudius on the death of his wife.

But to the classical student, the most interesting part of the book is the poem of twenty-six lines in iambic verse, inserted between the preface and the table of contents, with the title: *Parodia Phaseli Catulliani, in Asini expressam hic effigem:*

Asellus ille, quem videtis, hospites,
ait fuisse quadrupes pigerrimus,
nec ullius stupentis oculum pecu
nequisse praeterire, sive Inertiae
opus foret litare, sive Murciae.
et hoc negat feroculae Bataviae
negare littus, insulasve proximas,
Sicambriam, trucemque Baetici sinum.
ubi iste, nunc screator, antea fuit
iners asellus. heic Salaciae in solo
rudente saepe sibilum edidit sono.
Bataviae ora, nobilisque Catta gens,
tibi haec fuisse et esse cognitissima
asellus inquit. ultima ex origine
tuis natasse dicit in paludibus:
tuo imbuisse et ungulas in aequore.
et inde per tot alta littorum iuga
herum tulisse; laeva sive dextera
foret cruenta: sive agaso verbere
utrumque durus incidisset in latus.
nec ulla vota yapularibus diis

¹ *Nouvelle Biographie Générale*, XXIII, 791-93.

² Michaud, *Biographie Universelle*, XIX, 64–66.

³ *Bibliotheca Belgica*, I, 226–28 (Brussels, 1739).

⁴ *Athenae Batavae, sive de Leidensis urbis antiquitatibus et viris claris, qui ingenio eam, aut scriptis, illustrarunt, 1625.*

sibi esse facta, cum veniret a mare
 novissimo, hanc ad usque musicam domum.
 sed haec prius fuere: nunc ineptiis
 vacat iocisque. seque dedicat tibi,
 gemelle asellule, et gemelle aselluli.¹

25

The verses are reminiscent both of Catullus 4 and of the imitation which has come down to us among the minor poems of Vergil (*Catalepton* 10). The construction *quadrupes pigerrimus* (2) recalls *mulio celerrimus* of the *Catalepton*, rather than *navium celerrimus* of the original; but in other places Heinsius follows Catullus more closely than does the Vergilian parody (11 *rudente . . . sono*; 16 *tuo . . . aequore*; 18 *herum tulisse*; 18–20 *laeva . . . latus*; 22 *cum veniret a mare*). In making the transpositions *asellus inquit* (14, for *ait phasellus*) he is of course governed by metrical necessity.

The ablative *mare* (22) and the form *ocium* (3), neuter singular, as if from a positive *ocius*,² betray the Latin of a period when morphology was not yet firmly established. The vocabulary, however, is distinctly classical and shows intimate acquaintance with Latin writers of every age. *Feroculus* (6) is described by Harper's *Lexicon* as "very rare" and quoted only from Turp. *Frag. Com.* 107 R³ and *Auctor Bell. Afr.* 16. 1. *Screator* (9), "a hawker" is given in the *Lexicon* as occurring only in Plaut. *Mil. Glor.* 647, although *screo* is found in Plaut. *Curc.* 115, *screatus* in Ter. *Heaut.* 373, and the deponent *conscreor* in Plaut. *Pers.* 308. The adjective *vapularis* (21) is likewise a comic ἄπαξ λεγόμενον, quoted from Plaut. *Pers.* 22. *Rudo* (11), a common verb for all animal noises (Verg. *Aen.* 7. 16 lions; *Georg.* 3. 374 stags), frequently describes the braying of an ass (Ov. *Ars Amat.* 3. 290; *Fast.* 1. 433; 6. 342; *Pers.* 3. 9). *Agaso* (19), familiar from Plautus (*Merc.* 852) and Horace (*Sat.* ii. 8. 72) denotes the driver of an ass in Apul. *Met.* 7. 18; 7. 25. *Salacia* (10), if it is used literally in the sense of Neptune's bride, may be borrowed from Varro *Ling. Lat.* 5. 72 M, or from Servius on Verg. *Georg.* 1. 31; *Aen.* 10. 76; or, if in the transferred sense of "the sea," from Pac. *Frag. Trag.* 418 R³.

The geographical list of lines 6 ff. is especially interesting. Catullus had followed the course of his yacht from Pontus, through the Thracian Propontis, past Rhodes, the Cyclades, and the coast of the Adriatic, *hunc ad usque limpidum lacum*. So, when the parodist mentions the shore of Batavia (Flanders), the near-by islands, Sicambria (the country of the Sugambri on the Rhine below Cologne; cf. Caes. *Bell. Gall.* 4. 16 ff.; Hor. *Carm.* 4. 2. 36; Tac. *Ann.* 2. 26; 12. 39), the *Catta gens* (i.e., the Chatti, who lived in the modern Hesse and Thuringia; cf. Tac. *Germ.* 29, 30), and

¹ The original spelling and punctuation are retained.

² Possibly due to a misunderstanding of passages like Verg. *Ecl.* 7. 8–9: "'ocius,' inquit, / 'huc ades, o Meliboei,'"; or Hor. *Carm.* 2. 11.18–20: "quis puer ocius / resinguat ardantis Falerni / pocula praetereunte lympha?"

Baetici sinus (the bay of the Baetis, now the Guadalquivir, in Southern Spain ?), he apparently traces in reverse order the journeyings of a Spanish donkey to his northern home.

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NOTE ON PLATO [?] *THEAGES* 124E

ΣΩ. Οὐκοῦν ταύτης ἐπιθυμεῖν σὺ φῆς;

ΘΕ. *Εοικέν γε ἐξ ὅν ἐγὼ εἰπον.

All editions accessible to me read *ἴοικε* or *ἴοικεν*. The true idiomatic reading should, I think, be *ἴοικά γε*, which expresses the slightly humorous surprised acceptance of the personal application of the argument. Similarly in *Euthydemus* 296C, when Socrates is convicted by the sophist of knowing all things, he replies, *ἴοικα*. In *Gorgias* 519E, when Callicles ironically says, "And you would be incapable of making a long speech," Socrates replies, *ἴοικά γε*. In *Cratylus* 407C, when Hermogenes is asked if he did not mean by Hephaestus *τὸν γενναῖον τὸν "φάεος ἵστορα"*, he playfully accepts the absurd etymology with *ἴοικα*. Compare also *Alcibiades I* 112D, 116D, *φαίνομαι* ὡς *ἴοικα*, and, though less strictly relevant, *Politicus* 277D, *Apology* 21D, *Laws* 837E, and possibly Aristophanes *Ecclesiazousae* 146.

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